Zions Herald

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THE INDEPENDENT METHODIST WEEKLY

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AUG 14 1943
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WHAT DO YOU SEE?
Editorial

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WASHINGTON DIARY
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SILENT VICTORY
Joseph Fort Newton

AUGUST 11 1943

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

39. Graduation

Lieut. Leonard LeSourd

Brooks Field, Texas,
July 28, 1943.

Dear Folks:

I'll start this letter on the eve of the big day and finish it up tomorrow after the ceremony. So mixed up are my emotions at this point that I doubt if I can express what I want to say with any coherence.

First of all, I've been deluged by mail from readers of ZIONS HERALD the past few days. It certainly was wonderful of them to take the time to write me, and I greatly appreciate all their expressions of interest and good will. I only wish that I could answer each one personally, and I would if the Army would grant me a leave of five or six days to do it. It's amazing to discover that the day-to-day life of cadets in training as I have described it has interested so many people. Some have given me addresses of sons, relatives, and friends at various stations in this Gulf Coast area and I hope that I run across many of them. I should like to express through ZIONS HERALD, in lieu of the personal notes I have no time to write, my sincere thanks for all the letters and cards.

It's been close to bedlam around here the past few days. Every cadet has been trying to clean up a thousand little details and still find time to visit friends and relatives in town. We've been issued all our permanent flying equipment including parachute, "Mae West" life-jacket, oxygen mask and attachments, and both heavy and light flying togs. In addition, all our new officer uniforms have arrived from the tailors.

The emotions of all in our class are running rampant at this moment. For ten months we've been dreaming of graduation day, and, much as we'd like to appear dignified and matter-of-fact about it all, those ole boyish spirits keep pushing themselves forward. Especially has the urge to throw things prevailed, as the barracks floor will testify.

Tonight I can't help doing a lot of reminiscing over the past months. A song was just played on the radio that reminded me vividly of those first nerve-racking days at Primary. I'd always hear it on the mess-hall juke box at Hicks Field after a discouraging day grappling with a PT-19. I recall vividly my feelings when I took off on my solo flight, and later the thrill of flying where I chose. The hard, grueling grind is almost forgotten in the shadow of tomorrow, but the words of encouragement and commendation continue to ring in my ears. The note of seriousness is not lost even in the exuberance of spirits.

I suppose the most dominant emotion in every cadet is that surge of exultation at the prospect of fairly imminent combat duty. Mixed in with this naturally is a twinge of nervousness, since you'll find few pilots who won't admit being scared of combat. I've tried to analyze this feeling and have come to the conclusion that, while pilots fear the possibility of death in combat, they fear something else a lot more—and that is exposing this fear in any way whatever. The best front to cover this up is pure and simple nonchalance. We have a job to do, and nothing must interfere with that.

July 29.

So much has happened in such a short time since last night that I hardly know where to begin. I guess I'll describe everything in the order in which it occurred. Reveille came at 5:30 a. m. to give us time to pack and move our equipment over to the BOQ (Bachelor Officer Quarters) by 9 a. m., at which time the graduation ceremony was to begin.

First came the review parade on the cement ramp by the hangar line. There our graduating class in full-dress uniform stood at attention while the lower class of cadets and all enlisted personnel marched by. As a climax to the review, formations of B-25 bombers and P-39 pursuit planes buzzed down low over the field in quite an impressive show.

The actual graduation exercises took place in the gym, where chairs had been placed to accommodate all the guests as well as cadets and officers. We were the last to enter. At a signal the band struck up a snappy number while we marched in smartly to our seats. I really mean smartly, too, because our step was springy, our hearts were buoyant, and our heads were the clouds.

In rapid succession we took the o of office, lustily gave forth on the Corps song, and then listened to t short graduation addresses—one b flier just back from New Guinea, the other by our commanding offi Colonel Stanton T. Smith. All power and vigor of the Air Corps it was in the colonel's speech as he c gratulated us on earning the privil to join in the great job to be done.

The final rite was the presentation the wings and special awards. Alphal ically, each of us in turn climbed the stage. After the man before received his wings, the colonel paus and to my amazement said, "It n gives me great pleasure to annou the winner of the award for outsta ing academic work—" Don't ask how I won it, because I never drean I had the top average in the class. Tl in addition to the wings, really fil my cup of happiness for the day.

There's still one more import event, which took place this afterno All of us newly commissioned seco lieutenants (and the two flight office gathered in the main classroom to h our future assignments. The major charge wasted little time coming to point. Our group of single-eng pilots were to become—instructo Naturally, we all felt let down af anticipating some form of combat acti soon. Still, it's the breaks of the gar and if we can now make our best co tribution to the cause as instructors, be it.

Here's an interesting summary of t group that began cadet training gether. You remember our barrac of 32 cadets at Pre-Flight which I to as a representative group of beginne Well, only eight out of the 32 gra uated together this morning. Fifte washed out along the way, which approximately 50 per cent. Five dropp back a class because of sickness or academic reasons. This leaves fo unaccounted for, who were transferr to other schools.

To me, the outstanding feat of o particular class was something th didn't happen. Never once at Prima Basic, or Advanced did any cadet our class have a serious crash. The were fatalities in classes ahead a behind us, but never in ours. Natural no one dared mention this till tod but now that it is all over, we can just a bit proud of this record.

Our immediate future is quite ha We're to live here at the BOQ un

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+ THE INDEPENDENT METHODIST WEEKLY +

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The Key to the Street

A Chaplain Preaches

RICHARD BRAUNSTEIN

nd the Word was made flesh, and dwelt among us, (and we held his glory, the glory as of the only begotten of the father,) ll of grace and truth.—John 1:14.

Gilbert Chesterton said of Charles Dickens that he, eyond any other English writer, possessed "the key to e street." One of John Ruskin's critics stated that he, uskin, saw everything in the cathedral except the altar. he truth is that Ruskin saw the altar everywhere. It ay be said of Ralph Waldo Emerson that, as a popular cturer, he gave to the people bread made out of the heat grown in their own lives. Of the late Theodore oosevelt it was believed that he knew what kind of eranium would grow on a tenement-house fire-escape. Any minister of the gospel—anybody—with the foregoing qualifications should be a success. Approach is verything. How to make contact is essential. Jane Addams said, "Culture is understanding." To be able to liscover the angel in the rough stone, the lily in the muck, he halo on the ordinary, the glory in the commonplace, is he mark of your true educator or leader.

This business of living is reduced to the formula of utting oneself in the other person's place. Recall that Ezekiel said of his people, "I sat where they sat, . . . seven days." During that period he altered his judgment and became deeply sympathetic. St. Paul reminds us to suffer with those who are in bonds. This calls for a deal of patience. But no gold is found without search. Unless Main Street from suburb to suburb appeals to the potential teacher or mentor, he falls short of the task at the very beginning. O. Henry was the master of the short, short story. He could in a very few but cogent paragraphs write as convincingly of the Four Million as he could of the Four Hundred. As a matter of fact, he was more intrigued by the heart-throbs and pulse-beats of the throngs that milled their way up and down "Bagdad-on-the-Hudson" than by any other phase of the American scene. The mass, the crowd, the multitude, the mob, the *people* were the springs of his inspiration, the source of his genius.

As we study the life of Jesus we learn that He was certainly unlike the professional reformer who thought, if he did not make himself audible, "I love humanity, but I hate people." Jesus loved humanity because He loved persons. He was all for *folks*—all sorts of folks. The gospel is the most folksy document we know anything about. We learn, "The multitudes heard him gladly." The average man or woman could say, "Here is one who knows me, understands me, loves me, not because of what I am, for I am lacking, but because of my possibilities and potentialities." It was said of one of our modern ministers that, when he preached, everybody regarded his sermon as a personal message. The most successful message is a "person-to-person" call.

Adolf Deissmann is authority for the statement that the Gospel of Mark was first translated in a jargon. In other words, it was given in the speech of the common people, the language of the main avenues and quay sides of Alexandria and Antioch. It is true that not many wise, noble, mighty, were touched by that propaganda. But the riffraff, the rabble, the slaves and artizans who heard and applauded, proved a great embarrassment to the Roman Empire until Constantine managed to fool them into believing that the world can be saved more quickly from the top than the bottom. Then they lost the trail.

It still remains that the world must be saved from the bottom. One's gospel will not carry far unless it can be rendered into a "jargon"—at least into the speech of these times and days. It is not easy. Cheapness and vulgarity will defeat the objective desired. But there are traditional phrases and ancient terms which, though valid, and

readily understood by the users, are lost on many of their hearers. In the last World War, one of the soldiers about to go into battle implored his chaplain, "What can you tell me about God in a hurry?" It is a fine art to be intelligent yet simple. The late John Henry Jowett could be like that. Many others are like that.

The real test of religion, of any propaganda, movement, or doctrine, is whether it can be presented from a soapbox. It is the function of the prophet of religion to interpret the people to themselves. That is the way Jesus preached. That is why He used illustrations. The common things of everyday life were used to enrich His homilies. The birds of the air sang in His discourses. The lilies of the field bloomed in His messages. The seed, the soil, the sower, were understood. The fish, the sea, the nets, the boats, were comprehensible. Those crowds knew what He was talking about when He mentioned mountains and vineyards. The common, ordinary things they lived with, reached their minds and hearts and subsequently their souls.

A woman said of her pastor, "His messages are acceptable to the most cultured and understood by the most ignorant."

Jesus shared with God His sinlessness. He shared with man everything but his sinfulness. The Pharisee called the people "mob." Christ called them "leaven." Christ without the crowd, the crowd without Christ—this is the tragedy of the moment. But Christ in the midst of the crowd—that is the salvation of democracy. It is Christian democracy. He is a beloved pastor who can go fishing with his sexton or golfing with his treasurer.

A layman said of his minister, "Dr. So-and-So is not only a man of God but a man of brains." Happy combination—a compliment indeed! Such men know how to merge, mingle, be in the world yet not of the world, without putting themselves on the level of the politician who thinks the way to success is to kiss all the babies in the district in order to become the choice of the majority. No, the modern minister is not a ward heeler or a back-slapper. He is a human being, friendly and brotherly to all.

A little girl went to a funeral. She listened attentively. When the service was over, she remarked, "Wasn't what the minister said beautiful? And he didn't say anything that was hard to believe." That minister held the key to the street, the open-sesame to hearts—even the hearts of little girls. He knew how to use his key. It is apparent that many religious leaders really regard the gospel as good news about God and not bad news about people.

Regard the story of the Prodigal Son. In one sense or another, it is everybody's biography, directly or indirectly. The father saw the boy in his rags and shame. Anybody can do that. Most people leave him there. But the father also saw him, as only a father's heart and faith can see, returned and penitent. The older brother failed to see him in either state. But to hope and pray for a normal son, for a normal world—that is the function of Christian thinking and interpretation.

All the erudition and degrees are of no avail unless we can understand with Ralph Waldo Emerson,

> 'Tis not in the high stars alone,
> Not in the cups of budding flowers,
> Nor in the redbreast's mellow tone,
> Nor in the bow that smiles in showers,
> But in the mud and scum of things
> There alway, alway, something sings.

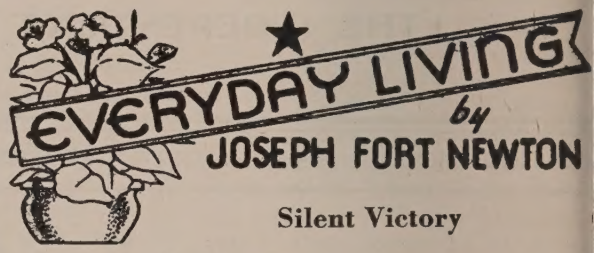
A Few Blunt Words

JOHN T. D. FRANZEN

The expression of faith made by Burns that "a man' a man for a' that" is sadly lacking among people wh solemnly profess to believe in the brotherhood-of-ma philosophy on Sunday morning.

As a minister, I am appalled by the suave and foolis reasons some of my colleagues and co-believers give i drawing circles of exclusion around Negroes and Jew

(Continued on page 697)



Silent Victory

Roland Hayes, the colored singer, in his life-stor "Angel Mo' and Her Son," tells how as a boy he hear a dramatic sermon by an old Negro preacher, which fortunately, he was never able to forget.

The scene of the sermon was Jesus standing befor Pilate. It was a graphic picture, showing the silent pris oner, while His enemies cried for His death. Pilat wondered at His silence, and asked Him if He had any thing to say.

Still Jesus remained silent, no matter how many angr words the mob hurled at Him. As the preacher put it "He never spoke one mumberlin' word, not a word, no a word." No wonder the boy remembered the scene.

It was truly great—an example of silent victory, o complete self-control, under the most infuriating provoca tion. Later, when Pilate spoke to Jesus alone, He replied but Pilate did not understand His words.

Years passed, and Roland Hayes won world fame by hi golden voice. He relates how he was to give a concert i Berlin one night. The audience was hostile, scornful of Negro daring to sing in their center of musical culture

As Hayes came out on the platform he was greete with a loud chorus of hisses, which went on for five o ten minutes. He took his place at the piano, closed hi eyes, and waited in perfect silence.

With his eyes closed and his head lifted, he remembere the sermon of the old preacher long ago, and the words "He never spoke one mumberlin' word, not a word." I seemed an endless time, but he waited quietly.

The hissing went on and on, until at last, shamed b the dignity and courage of the singer, it finally ceased Then Hayes began a Schubert song, filling the vast roon with rich and haunting melody.

Almost at once the jeering, sneering audience was com pletely calmed and deeply stirred, as much by the spiri of the singer as by the song. He had won a victory b quiet courage and complete self-control.

At times it takes courage to speak; at other times i takes a greater courage to be quiet. Anyway, a ma remembered a sermon he heard as a boy, followed th example of his Master, and won a victory.

"Better is he that ruleth his spirit than he that takethl a city," the Bible tells us—he may take the city too.

More Than a Springboard

Africa and World Peace

NEWELL S. BOOTH

Africa must be more than a springboard if peace in the orld is to be assured and made permanent. The atten-on of the world was centered on Africa for a few short nonths, but today Africa has become a base of opera-ons, a springboard for the take-off to the invasion of urope.

This great continent—with one-fourth of the land in ne world—has long been used as a springboard for the chievement of the desires of others, with little thought or the effect of the recoil on the people who live there. Of course, values have come to Africa in its contacts with ne Western world. Tribal animosities, continual fight-ng, and antisocial practises have been checked. Develop-ng means of communication have produced broader out-ooks and opened the way for a greater sense of unity. The writing down of languages has made it possible to reserve the heritage of the past and open new vistas into ne present and future. Material advantages have come o some Africans. Health has been improved in many reas. Schools have revealed new fields of life. In some ases, culture has been enriched by the contacts. A religion f love has been received by millions. But, on the whole, Africa has been a springboard to better things for others nd not for the people of Africa.

It has been a springboard for the desires for cheap labor. n the early days it was raided for slaves, who were sent ll over the world—to attend Arab sheiks, do the bidding f Indian princes, hoe cotton in our Southland. As a esult, there are more Africans outside of Africa than in nost of the countries of Africa combined—more in the United States than in the whole expanse of the Congo! n these later days the drive for cheap labor has made conomic slaves of the people working in their own lands, vorking often at wages below the subsistence level that he world may have the fruits of their toil to maintain ts level of living at a higher scale. At first we took the Africans from Africa and made them slaves away from nome. Then we took Africa from the Africans and enslaved them at home.

Africa has also been a springboard for the achievements of the ambitions for empire. Leopold planned with the rulers of Europe to carve an empire out of the heart of Africa eighty times the size of his own country: *L'Etat Indépendant,* with independence, not for the people who lived there, but for himself to do as he pleased. The red route from Cape to Cairo blazed by Rhodes and others has not left the red on the map only, but Zulus, Matabeles, and others stained the soil itself with their blood. Brazza left his name on a much-publicized capital of West Africa and an empire in the hands of the French. From the days of the Navigator Prince, Portugal had sought an empire, and she has built it on the two sides of Africa as she still builds her roads there, by the forced labor of the people of the land. Italy fought her way to an empire on African soil, won and lost by blood. Germany had her *Lebensraum* in the sun of that tropical continent; saw it taken from her; kept it intact on paper in her colonial office in Berlin; and in part the world is at war now because she wanted that or some other slice of Africa back again. The "space mania" of the world has run riot in Africa.

Africa has been a springboard for the acquisition of riches. From the time of the gold of Ophir to the present gouging of holes under the city of Johannesburg, the world has been enriched by the yellow metal that has adorned it and stabilized its currencies. But African peoples have been neither adorned nor enriched in the process. Naked Negroes under the showers—meticulously searched for possible jewels before they leave the mining enclosures—have close connections with the sparkling diamonds flashed in the drawing-rooms of the élite. Africans produce tons and tons of copper for the war effort, but get it hot in their hearts when they unitedly protest the wage scale.

The people of West Africa supply the chocolate for the nickel bars that delight the Americans—but they could buy only two or three of them with a day's wages. The palm oil from the plantations keeps the skin of the beauties so that you "love to touch" it, but the men who climb the trees can afford only a small piece of soap a week. The radium of the Congo is doing its deeds of mercy in our hospitals, but the quality of mercy *is* strained before it reaches the Africans.

Africa has been a springboard for adventure. Explorers and hunters, shooters of wild life with gun and film have idealized, romanticized the jungles and deserts. What a land of romance! The giants are there and the curious little pigmies, the mountains of the moon and the mighty falls that smoke. In the romantic tales, in the awe with which the lions and gorillas are regarded, in the excitement of the films, the rest of the world has used the springboard into the unreal land of adventure and has not seen how intimately the problems of Africa concern us and the establishment of real order in the world.

Even in the church the springboard has been used. True, the church has done much. It has provided education; the sick have been healed; leaders have been called forth; a religious orientation around Christ is replacing the crumbling animisms and spirit-worship. The foundations of an indigenous church have been laid, and the building on them is going on more rapidly than anywhere else in the world over a comparable area. Only the church has looked at Africa as a whole. Primarily, it alone has given grounds for hope to the people. It is the one voice that can speak for Africa. But the church too has sidestepped its problems. It has built up a spiritual empire with ecclesiastical colonies—too slow in delegating power to the people; too prone to add to the divisive elements that separate the Africans the cliques of its denominations. Even in the country where American missions started, the groups have not yet been able to come together in a common council. Other councils exist and do much, but much of separation is there. The church has been very slow in sharing its educational opportunities. We have sublimated our self-condemnation at the lack of growth in

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"Redemption and Revelation"

British scholars are the sponsors of "The Library of Constructive Theology," the second volume of which is now procurable under the title "Redemption and Revelation."* For the author, Dr. H. Wheeler Robinson, this book is the last in a trilogy of outstanding works which gather up a lifetime of constructive religious thinking. The first of these was "The Christian Doctrine of Man," 1911, and was notable for its psychological emphasis. The second was the widely read study "The Christian Experience of the Holy Spirit," 1928, in which the author made philosophy his cornerstone.

In his third volume, the recently retired principal of Regent's Park College, Oxford, finds the basis for treating the familiar themes of redemption and revelation in what he terms "the actuality of history." This he believes to be a phenomenon overlooked by theologians. "The revelation made by the Gospel," he declares, "is that of a redemption; the redemption does not consist simply in a revelation which influences men to lead a new life; the revelation produces this (subjective) change of attitude and conduct because it reveals an (objective) redemption which God has independently wrought in Christ, which is completed in the actual transformation taking place in Christian lives."

The gateways to the book's argument are "the axioms of a philosophy of history" which this teacher has formulated after years of study. It is his belief that "in the actuality of human life the divine purpose finds a new and unique category of achievemen reached through the exercise of human freedom. Th abuse of that freedom . . . is beyond man's power atone; it requires the divine 'redemption,' and th actuality of that redemption in Christ supplies th supreme revelation of God."

A wide range of subjects receive consideration, suc as "The Validity of Christian Experience," "Th Symbolism of Language," "The Media of Revelatio (both physical and psychical), "The Meaning Redemption," and "The Ideal Life." All these a treated in no dry or academic fashion, but in the lig of the best that both literature and history can suppl Hence the volume as a whole is not simply a study certain great themes offered by the "queen of sciences but a work of unusual charm. Its effect on the read must be that of pushing back the horizons of h mind and of letting in a flood of light on what sometimes an obscure and dreary plain.

**Redemption and Revelation.* By H. Wheeler Robinson, M. A., D. D. Harper & Brothers: New York. Price, $3.

Inquiry Into Drunkenness

One of the most encouraging developments recent years in the approach to the liquor question the appointment of a new state commission in Mass chusetts to make a study of drunkenness and its hig cost to taxpayers. The commission is instructed b the resolution of the state legislature creating it to fi a report of the result of its investigation and ar recommendations it may have, together with ar drafts of legislation to carry them out, at the Sta House by November of next year.

This is the first official body in Massachusetts devote itself to inquiry into drunkenness in mar years, and so far as local information goes, it is one the first state commissions of the kind in the count at this period.

Roughly, 26 per cent of the admissions to the sta mental hospitals at the end of 1941 involved alcoho ism as either a precipitating or a contributing cause their mental illness. Arrests for drunkenness Massachusetts in 1940 totaled 83,698. Of these, 4,2 were arrested for driving while intoxicated.

Users of alcoholic beverages in the state probab number 1,400,000, and there are in Massachuset probably more than 20,000 chronic alcoholics.

Lutherans and Child Evangelism

Plans for a national "Child Evangelism Campaig were approved by Lutheran leaders who met recent under the auspices of the American Lutheran Pu licity Bureau. The campaign, to be launched in Se tember, will be directed at the "17 million childr in the United States who have no religious instructio of any kind." Newspaper, magazine, and outdo advertising, radio programs, pamphlets and tracts w be used to promote the campaign's message. It w announced that President Roosevelt, Secretary Hu J. Edgar Hoover of the FBI, and a number of oth national leaders had endorsed the campaign.

WHAT DO YOU SEE?

/ery important question just now—"What do you ?" The fog over all the world is thick. Men are ping. They discern dim figures, blurred movents. What is humanity doing? Where is it ng? Keen powers of observation are at a premium. e need vision.

Many of us today are cursed with near-sightedness. e can see only the obvious, and even that unclearly. striking illustration of the fact is to be found in itemporary thinking. We are obsessed with comon sense. We take a hasty look and reach a halfked conclusion. Ask the man in the street about e nature of things. He laughs at you. "There they ," he says, "just as you see them." Much of our odern materialism is the product of just this easying near-sightedness. The man blessed with penetion, however, asks questions. He is not content th a "once-over." The real seer wants to know ether matter is as solid as it looks. He wants to ow whether it is self-created. He inquires into the erations of his own mind. He looks so deeply at the iverse that he sees Creative Intelligence at work. Many men confront history with eyes that can see ly a few feet. They discern only a series of unreed events. They discover no meanings. The penlum theory of history appeals to them. But the an with good eyesight cries,

> . . I doubt not through the ages one increasing purpose runs, nd the thoughts of men are widened with the process of the suns."

In many instances, beholders of the present scene ve current events only a passing glance. They see rplanes bombing cities, armies grappling with each her, submarines sinking merchant vessels. That is out all. These superficial observers miss the clash ideologies, the deeper forces at work in the physical ruggle.

Some men are far-sighted, so far-sighted that they ever see the realities close at hand. Everything for em is out of focus. They live in a world of dreams. he pet phrase of the far-sighted is "if only." If only men would not exploit each other, if only en would live together as brothers, if only the ations would cease to wage war, then. . . ."

But the hard, realistic fact is that we live not in far-off, abstract world but in a world filled with gnorance, sin, and other stern limitations. We must earn to see not only the things that are afar off but lso those that are near by.

We need both the near-sighted eyes and the farighted eyes. Better still, we need normal eyes that are always in proper focus, eyes that can "take in" immediate surroundings and current events and at the same time catch the significance of trends and judge future consequences.

There is a sense in which we see in a given situation about what we bring to it. Discerning eyes are the product of rich intellectual and moral resources. Good eyesight follows upon deep insight. The man who reads widely, thinks deeply, cultivates broad contacts with his fellow men, learns profound lessons from experience, is likely to observe events more keenly and maintain a better perspective than the shallow soul.

Looked at superficially, the contemporary scene furnishes ample ground for pessimism. The war itself seems almost to be sounding the death-knell of civilization. And if we are robust enough to think that it will end soon, we must still be obsessed with grave doubts concerning the future. Will there be a "let-down" or a "crack-down"? Will there be a crop of hatred and revenge, and a moral slump of gigantic proportions? Will the peace prove to be only a prelude to another and, if such a thing were possible, a worse war twenty-five years hence? The cry is for help. We need leaders with eyes to see elements of hope in the present situation, and to discern the path of deliverance for the race.

The value of good eyes is greatly enhanced when the observer is fortunate enough to occupy an important vantage-point. How are we to look at contemporary events? A point of view, a watchtower, is indispensable. Where can we find it? The answer is simple. In the New Testament, in the Gospels of that Prince of Discerners, Jesus Christ, the Lord of heaven and earth. Here are the eternal principles which when mastered bring clear vision to the eyes.

This first, then, a moral, a spiritual way of looking at things, must precede an understanding of our problems and the practical solution of them. With Christcleared eyes we are to view the world. Leaders who possess such eyes can point the way. They can tell us the deep inner meaning of our present confusion; they can restore our faith; they can rekindle our hope; they can show us the new and better world that is to be after this, the greatest tragedy in human history, has become a thing of the past.

We must not be down-hearted. There is meaning to life. There is significance to history. What do you see? Look at the world through the eyes of Christ, and beyond the gloom you will catch dawning rays of a radiant light.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Old Testament Beatitudes

XII. THE BLESSING OF CHARACTER

Blessed are they that keep justice, and he that doeth righteousness at all times.—Psalm 106:3.

There can be no real blessing except for the man of character. In fact, it is he alone who is truly human, for only he can be trusted to act in any situation as a man should act, never sinking to the level of the animal. For, after all, it is the consistent guidance of conduct by moral principle—doing righteousness *at all times*—which is the distinguishing mark of humanity. It is the one thing to which all men are compelled to lay claim, for deep down in our hearts we all know that he who is content to be ruled by his own selfish appetites is no man at all. Ugly as hypocrisy is, it attests the universal reverence in which goodness is held, a reverence so deep that even bad men must try to appear as good. Even more interesting than hypocrisy is the self-deceit with which even the worst of men hide from themselves their own lack of character. Blessed indeed is that man who doeth righteousness at all times and can therefore meet the scrutiny of his fellows and of his own conscience without flinching.

Thy commandments make me wiser than mine enemies; for they are ever with me.—Psalm 119:98.

The good man is blessed because he is constantly living in tune with the ultimate powers of the universe. Hence he is wise as well as good. This is one of those ideas which recur all through the Bible and give to it, with all its amazing variety, an equally striking unity. The bad man is attempting to defy the universe—he is a fool as well as a knave. On the other hand, the good man is a sage as well as a saint.

Think of the clear-eyed wisdom of the Hebrew prophets, untainted by the fears and greeds, the selfishness and petty nationalism of the kings and politicians who prided themselves on their practical ability. Think of our own Washington and Lincoln, men of unselfish purpose and stedfast devotion to duty which bred in them the power to direct aright the destiny of their people and to lay down lasting principles of effective action. Or think of the men whose love of justice saved England when the horrors of the new industrialism threatened her people with moral and physical degeneration, and practical men of affairs and scholars alike denounced as useless all efforts at reform. It has ever been true that the law of the Lord is perfect, enlightening the eyes.

This means that folly and evil are two sides of the same shield, and that wisdom and virtue are similarly akin. It is a mistake to think that the intellect and the will are separated as though by water-tight bulkheads, that the head and the heart work in mutually exclusive compartments. The protest against wishful thinking is altogether useless, for all our thinking is wishful, and the only thing to be done is to take care to harbor the ri wishes.

That I may see the prosperity of thy chosen, that I may rej in the gladness of thy nation, that I may glory with thine heritance.—Psalm 106:5.

Dr. Moffatt, in his translation of Psalm 106, transpo the order of verses four and five and renders the Hebrew as to make the blessedness of those who keep justice and righteousness consist in sharing the triumph of the cho people of God. The man of high character is no p individual. He has dedicated his life to a cause whic the cause of God as the Leader of humanity. He i citizen of the kingdom of God.

This indeed is blessedness. Our Lord told those w dared to face persecution for righteousness' sake that t should rejoice, "for so persecuted they the prophe They were in the high succession of the spiritually gr of all the ages. The good man is always in the best company and that by reason of the supreme right fitness, a spiritual kinship which gives him that real a intimate companionship of noble souls which inspi and satisfies the mind and heart.

I will run the way of thy commandments, when thou shalt enla my heart.—Psalm 119:32.

Finally, the man who centers his life around a hi ideal is blessed because his heart is sure to be enlarg For great tasks and noble companionship in the do of them develop all a man's powers and develop them the full, giving largeness and dignity to life.

Contrast two contemporaries, Charles II and Jo Milton. The king was a man of great native ability, w a mind of real distinction, with courage, with the pow to seize upon the realities of a situation and to act w effective decision. But he was grossly self-indulgent, was governed by narrowly selfish motives, he was mora worthless. After twenty-five years of royal power, left not one single high memory. One of the witty a worthless men whom he gathered around him amu the court by composing an epitaph for the king as c

> Whose word no man relies on;
> He never says a foolish thing,
> Nor ever does a wise one.

Milton was left old and blind, while the cause which he had given his life was overwhelmed by a wa of unbridled reaction. But he never lost his sense high moral responsibility, and long after he was de another Englishman could say of him:

> Thy soul was like a star, and dwelt apart;
> Thou hadst a voice whose sound was like the sea:
> Pure as the naked heavens, majestic, free.

For high character means a spacious life, and the lack it makes the imperial throne of England only a lurkin place for shriveled littleness.

Two Letters from Italians

FRANK L. PIZZUTO

tor of St. Paul's Italian Methodist Church, East Boston

Your editorial on the Pope's protest against the bombing Rome has brought back to my mind the forgotten fact t it was the Pope who helped Mussolini in his first ys of rule in Italy when he called him "Il Mandato della ovidenza"—the man sent us by God. If the Pope had nded his business, the Italian people would not have len so low under the nefarious and bloody oppression Benito.

The Roman Church rejoiced when the Roman Question s solved with the Lateran Treaty of February 11, 1929, en the Catholic Church was made the state church of ly and a limitation was put on all evangelical missions. a matter of fact, Fascism is the direct offspring of itical Catholicism—that Catholicism which burned ve thousands of saintly men only because they preferred worship God according to the teachings of their own nsciences.

t is my conviction that the Roman clergy will pay rly for the complacency with which they allowed a ant like Il Duce to oppress a peaceful people whose bition was to live as a free nation among free peoples. hen this war is over,—and I hope that, having removed ussolini from his throne, the Italians will soon sue for ace,—the Italian republic will disestablish the church d return to real freedom of religion. It was Garibaldi o said that so long as the Catholic priests ruled Italy Italians would always be slaves. Cavour and Mazzini d many other patriots were the champions of democracy, o wanted a free church in a free state.

NICOLA NOTAR

tor of the Italian Congregation of Morgan Memorial Church All Nations, Boston, and of the Italian Church of the Saviour, South Boston

I heartily congratulate you on your editorial "In What pacity?" I hope it will have a very wide reading. Your fearless word is especially gratifying to me, a mer Roman Catholic.

Few Blunt Words

(Continued from page 692)

d other God-created folk. I heard a person say one y that he disliked the Negroes because of their kinky ir. Another, with a face only a mother could love, ld forth in this vein: "If God wanted the Negroes to on an equal footing with others, He would have made em as attractive as white people are." Evidently he for- t the saying that handsome is as handsome does.

I shall not address myself to the question of race as an gument. Rather I wish to make the blunt assertion that y individual who passes judgment of condemnation on a fellow man simply because of his racial heritage, is stupid person. It is as illogical as saying that twice two uals three. It is as unethical, from a legal concept of e, as sentencing a man without the slightest proof of ilt. It is as irreligious and antihuman as was the flog- ng of the early disciples simply because they preached demption through one Jesus Christ.

Otherwise deliberate and considerate people become ad as soon as they confront the members of society whose color differs from their own. For them to see that a man is a man until he proves himself unworthy of that title is simply asking too much.

This fact is of paramount importance in view of the further fact that we are now facing the crisis of the war. That crisis is taking the form of a question whether this nation, under God, shall be great enough of soul to establish in *practise* as well as by Constitutional affirmation that "a man's a man for a' that."

The handwriting is on the wall. Our land will not be destroyed from without. But the question of this hour is: Are we strong enough to offset the toxin of race-hatreds within?

The members of the church of Christ have it in their power to save us from the repetition of Detroit. Shall we use this power by taking active steps *now* in establishing committees whose members will be constantly alert to the centers of danger and uproot the causes of ignition?

The examination of the soul of our democracy has begun. "Who may ascend the Eternal's hill? Who may stand within his sacred shrine? He *only* [italics mine] who has clean hands and a heart unstained, who never sets his mind on what is false." (Psalm 24, Moffatt.)

A man's a man—created after the image of the eternal God! Any other interpretation is false, and the guilty are excluded from the presence of the Creator!

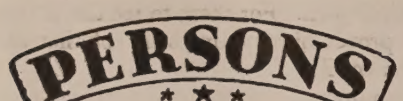
More Than a Springboard

(Continued from page 693)

the church at home by the comfort we take that its numbers are increasing somewhere. We find it so much easier to deal with the people of the black race and welcome them into the world-wide fellowship of the Christian church when they live in Africa than to solve our problems of relations with them here at home and welcome them into true fellowship within our home church and community.

Bright, happy pictures can be painted about Africa. I have painted them many times. They are true pictures, too. But they are mainly about the Africans themselves: their communal solidarity, the warmth and depth of their emotional life, their amazing capacity to adapt themselves to all conditions, the reality of their religious life and its interpenetration with all of living, the richness of their spiritual sensitivity, their joy and profound simplicity in music and art, their devotion to their Master Christ when they accept Him, their openness and eagerness to follow Him. These make up the bright picture. But they are not in the picture of the way in which the rest of the world has used Africa as a springboard for the accomplishment of its wishes. That is a true picture, also, but a dark one.

If the military and political forces in the present day use Africa as nothing more than a springboard, then the same forces that led us to war—mania for space, seeking for cheap labor, greed for raw materials, thirst for power and empire, disregard of the essential unity of the races of the earth—will lead us back there again. The church has a deep responsibility to see that, within itself and in its influence, Africa is made more than a springboard, that it becomes, rather, a continued scene of cooperative endeavor in world fellowship. If Africa is to be a part of the great pool of world resources to meet world needs, it must also have real participation in common human living.



Lieut. Vincent P. Clarke called at the HERALD office on Tuesday of last week, with Mrs. Clarke. Since receiving his commission as second lieutenant in the Army, he has been with the Transportation Corps, assigned to duty with a port battalion of colored troops at Camp Myles Standish, Taunton. He expects overseas duty shortly. By vote of the Boston Wesleyan Association, Lieutenant Clarke continues as president of that organization, with the vice-president, Howard W. Selby, acting for him during his absence.

Rev. W. Wofford T. Duncan, having served last winter as Florida representative of the Foreign Division of the Methodist Board of Missions, has just taken supply work in his own Conference, the North-East Ohio. While in Florida, Dr. Duncan preached in the largest Methodist churches in Miami, St. Petersburg, Jacksonville, and Orlando, and in many other churches, presenting the annuity-bond phase of missionary giving. He traveled 3000 miles, addressed some 6000 people, and cultivated many families of missionary inclination. On returning to Cleveland, Dr. and Mrs. Duncan were tendered a reception at a capacity banquet at Lakewood Methodist Church arranged by the Royal Builders Bible Class, where Dr. Duncan spoke at length on Southern Methodism and discussed the problems of war and peace. He preached the following Sunday in Lakewood Church, which he formerly served for eleven years, and was warmly greeted by his popular successor, Dr. Harold F. Carr, formerly of Flint, Mich., who began his pastorate in Cleveland a year ago.

Dr. William K. Anderson of Nashville, Tenn., educational director of the Commission on Courses of Study, returned to Nashville last week after spending twelve days at the summer home of his parents, Bishop and Mrs. William F. Anderson, at Buzzards Bay.

Dr. John R. Mott has been invited to give four different courses during the coming year, in the following order: College of Preachers of Washington Cathedral; Candler School of Theology of Emory University, Atlanta, Ga.; Yale Divinity School, New Haven, Conn.; Drew University, Madison, N. J. There will be four or five lectures in each course. Dr. Mott is spending much time in preparation during his summer holidays.

Rev. and Mrs. William B. Locke will celebrate the fiftieth anniversary of their marriage on Monday of next week, August 16, by receiving their friends at their home, 15 Park Avenue, Derry, N. H., from two to five o'clock in the afternoon and from seven to ten in the evening.

Rev. Perry O. Hanson, Jr., who has been on the staff of the Church of All Nations in New York for several years, has accepted a pastorate at Burt, Iowa, to which place he and his wife and baby have moved. Rev. Perry O. Hanson of China visited his son and baptized Perry O., III.

Professor James H. Touchstone, head of the department of science at Philander Smith College, Little Rock, Ark., has been elected associate secretary of the General Board of Lay Activities of The Methodist Church, to work in the Central Jurisdiction. His headquarters will be in Atlanta, Ga., but he will keep in close touch with the staff of the board in Chicago. A native Georgian, Professor Touchstone was educated at Clark University, Columbia University, and the University of Illinois. He is a chemist-analyst-physicist, and a member of the American Institute of Chemists. He is in his mid-forties, and has three daughters. As a leader in lay work, Professor Touchstone last year served as lay leader of the Southwest Conference of the Central Jurisdiction.

JAMES H. TOUCHSTONE

Mary Ann (Holmes) Gunter, mother of Rev. William Gunter, superintendent of Boston District, died July 31 at her home in Methuen, after a long illness. Mrs. Gunter was born in Devonshire, England, February 10, 1863, but had lived in Methuen and vicinity for the last thirty-four years. She was a member of St. Paul's Methodist Church, Lawrence. Surviving her are seven sons: Charles, of England; Fred, Edward, and George, of Methuen; William, who has ready been mentioned; Philip, of Lawren and Thomas, former selectman of Methu She also leaves four grandchildren, one gr granddaughter, and one brother, Wal Holmes of England. The funeral service held from the home Tuesday afterno August 3, Rev. E. Hartwell Daley, pastor St. Paul's Church, officiating. Interment in Methuen.

With Our Writers

Richard Braunstein, Washington, D. C.; chaplain (major) U. S. Army; at present stationed at Walter Reed General Hospital, Army Medical Center, Washington.

John T. D. Franzen, Waterbury, Conn.; pastor of West Side Hill Methodist Church.

Newell S. Booth, Taunton; Methodist missionary on furlough from the Belgian Congo, to which he was first appointed in 1926; is to teach the Africa courses at the Kennedy School of Missions for a year beginning in the fall.

Samuel W. Irwin, Benning Station, Washington, D. C.; at one time superintendent of Methodist work in Jugoslavia and later president of the Methodist Collegio Monte Mario in Rome.

Rev. J. Tremayne Copplestone, pastor Grace Methodist Church, Keene, N. H., si 1938, has been appointed to succeed R Philip S. Nason at Portsmouth, N. H. new duties will begin September 12.

Rev. Willard J. Rand, Jr., recently tra ferred to the California Conference from Maine, where he was pastor of Congr Street Church, Portland, has been made a ciate minister of First Church, Bakersfie Cal. His new address is 247 Highland Dr North Bakersfield.

Miss Grayce H. Colvin, director of Ch tian education in the city schools, Norf Va., will become assistant to the mini and director of Christian education in Paul's Methodist Church, Niagara F N. Y., September 1. Before going to N folk, she was director of Christian educat in First Baptist Church, Jamestown, N. Rev. John A. Redmond is minister of Paul's Church, Niagara Falls.

Wesley Methodist Church, Worcester, lost one of its former leading laymen in death of Lester V. Bailey. For a quarter a century, Mr. Bailey was chairman of ushering staff of Trinity and Wesley churc He also served very faithfully as a mem of the pastoral relations and summer pre ing program committees. A son, Dr. All Bailey of New York, survives him.

Rev. John D. Green, pastor of First M odist Church, Berea, Ohio, for the last se years, was appointed superintendent of Mansfield District of the North-East C Conference at its recent session. He resig as secretary of the Conference after thir years of service in that capacity.

Rev. and Mrs. Mont M. Thornburg Millbury have two sons and a daughter—t entire family—in the service. The two last September when all three of them will be long remembered in the Thornb family. Calvin—now Pfc Calvin R. Th burg, Battery B, 196th A. A. A.—started Fort Devens on the morning of Septem 25. He is at present located at Sault Sa Marie, Mich. Helen—now 2d Lieut. H J. Thornburg, A. N. C.—reported at C Edwards the afternoon of September 25 broke camp the following Thursday for o seas. She is today head nurse of a w in the psychiatric department of a hos in the South Pacific. Charles—now C Charles E. Thornburg, U. S. N. R.— sworn in as a Naval Aviation Cadet on tember 26. He graduated with high ho from the U. S. Navy Flight Prepara School at Williams College in May, and present at State Teachers College, Fitchb receiving Navy elementary flight training

Rev. John Leonard Cole, a former dis superintendent in the Troy Conference, on Saturday, July 31, in Glens Falls, N. after a long illness. Dr. Cole was born 19, 1887, in Hoosick Falls, N. Y. He g uated from Williams College in 1908

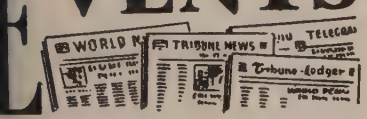
Boston University School of Theology 11. His entire ministry was spent in Troy Conference—in pastorates at Peru, ridge, Plattsburg, Saranac Lake, and skill in New York State, and at Ben- on in Vermont, and in the superintend- of the Plattsburg and Glens Falls dis- He retired in 1942. Early in his r he wrote a book, "Wheel-chair Phi- hy," growing out of his experiences g a period of illness. He is surivived by low, Alice Putnam Cole; four daughters, ons, and two brothers, one of whom is Marion G. Cole, also a member of Troy Conference.

Frank C. Laubach, famed "Apostle to lliterates," is scheduled to visit Latin rican countries a second time beginning fall. Accompanied by missionaries and ective missionaries who will assist him, Laubach expects to continue preparation teracy charts and elementary reading s for beginning-to-read adults. Under oint auspices of the Committee on Co- tion in Latin America and the Commit- n World Literacy and Christian Litera- Dr. Laubach recently completed a nine- h tour of Colombia, Bolivia, Ecuador, Haiti, and other Latin American coun- to enlist churches and governments in ause of literacy. Nine South American tries, according to the Literacy Com- e, have adopted for use Dr. Laubach's ing method for adult illiterates—a sim- system of individual instruction from etic charts. Although Dr. Laubach's ary has not been set, he expects, besides iting several of the countries he toured is recent trip, to visit a number of coun- not previously visited.

Deaconess Graduate

Lieut. Col. Bernice M. Wilbur, director of the Army nursing service for the North African theater of operations; member of the 1936 class of the School of Nursing of the New England Deaconess Hospital, Boston, one of Methodism's seventy-seven hospitals.

EVENTS



pies of the Minutes of the New England ference, 1943 session, just off the press, e received at the HERALD office last week.

he Congregational Christian Churches of United States have created a Service mittee to handle emergency relief and bilitation work at home and abroad. The committee will be administered by the ncil for Social Action of the denomina- , with Rev. James C. Flint of Great Neck, g Island, N. Y., as full-time director and Alfred W. Swan of Madison, Wis., as rman. Patterned after the American nds Service Committee, operated by the kers, the Congregational committee will perate with the American Board of Com- sioners for Foreign Missions on overseas f projects, and with the Board of Home sions of the Congregational Christian rches on problems connected with "ten- areas" in the United States. The com- tee hopes to become the "instrumentality ough which the constituency of the Con- gational Christian Churches can channel creative action their desires to help a fering humanity." Among the members he new committee are Tracy Strong, Sr., New York City, general secretary of the rld Alliance of Y. M. C. A.'s, in special charge of prisoners-of-war work; Dr. Edward H. Hume of New York City, secretary of the Christian Medical Council for Overseas Work; Dr. John C. Bennett, professor of Christian ethics, Union Theological Seminary, New York City; Dr. John E. Schroeder, professor at Yale Divinity School, New Haven, Conn.; Elizabeth Herring of New York City, secretary of rural work of the National Board of the Y. W. C. A.; and Willard Thorp, New York City, economist.

The Northern District Assembly will be held at The Weirs, N. H., Thursday, August 19, with Rev. Tsutomu Fukuyama of the Mindoka Relocation Center at Hunt, Idaho, and Dr. G. Ernest Thomas, pastor of Haddonfield Methodist Church in Haddonfield, N. J., as speakers. A symposium will be conducted during the forenoon on the general theme "The New World Order."

Bishop William F. Anderson's "Hammer and Sparks" has gone into the second edition, the first edition of 1000 copies having been nearly exhausted when the publishers received an order from a large corporation for 1200 of the books to be distributed among its workers in Canada.

An unusual event took place in First Methodist Church, Lancaster, Pa., Rev. George A. Laughead, pastor, on Sunday, July 18, when three women who had given a total of 229 years in membership and service to the church were honored during the morning service, and each one was presented with a basket of flowers. Miss Annie Druckemiller united with the church in 1866, Miss Barbara Dengler and Mrs. Susan Isenberger in 1867. Mrs. Isenberger's son, Rev. Charles T. Isenberger, for twenty-two years pastor of St. Matthew's Methodist Church, Philadelphia, Pa., preached the sermon.

A gift of $1,000,000 has recently been made to the University of Southern California by Captain Allan Hancock, president of the board of trustees. Included in the gift are approximately forty parcels of improved and unimproved land in the La Brea section of Los Angeles, in addition to a block of six acres fronting Wilshire Boulevard. The gift will provide additional endowment for the educational program of the Allan Hancock Foundation at Southern California, which includes the divisions of scientific research in marine biology, medical research, visual education, radio, and the scientific library.

The Lutheran World Action Appeal for 1943 has passed its goal of one million dollars, contributed by the member congregations of the eight national Lutheran bodies cooperating in the National Lutheran Council. A total of $1,010,465 has been received to date. The funds will be used for maintaining work among men and women in the armed forces and among war workers, the support of foreign mission enterprises, aid to prisoners of war, the publication and distribution of Bibles and Scripture portions, and the support of the Lutheran Placement Service for refugees reaching American ports.

Pierce College of Athens, Greece, with headquarters in Boston, is enlisting Americans not in the armed forces for a year of self-supported service in a unit of volunteer relief workers. The group under the direction of Dr. Katharine McElroy, president of the college, will be composed of business and professional men and women between the ages of twenty-four and sixty-five and in good health. Each member will be asked to contribute $2500, to be used in part for travel and living expenses and in part for the relief work. The unit plans to sail for Greece as soon as that country is liberated. Pierce College is an institution conducted under the auspices of the American Board of Commissioners for Foreign Missions, of the Congregational Christian Churches.

Approximately 200 students will receive their degrees at Boston University's annual Summer Session graduation to be held on Saturday of this week, August 14, at 1.15 p. m., in the Hayden Memorial, 685 Commonwealth Avenue. President Daniel L. Marsh will deliver the address, speaking on the subject "Two Freedoms Which Are More Important than the Announced 'Four Freedoms.'" The presiding officer will be Atlee Lane Percy, director of the Summer Session. Dr. Edgar S. Brightman, professor of philosophy, will offer the invocation, and Dr. Warren T. Powell, Boston University's director of student counseling and religious activities, will pronounce the benediction.

Jesus' Sermon on the Mount has been rendered in verse form by Rev. Thomas T. Johnston and published in an eight-page, four-by-ten pamphlet, a copy of which has just been received at the HERALD office. The author, Mr. Johnston, who is pastor of the Methodist churches at Orange and North Prescott, has for a number of years made the writing of verse his avocation. His rendering of the Sermon on the Mount includes his verse-form of the Lord's Prayer, which appeared in the May 19 issue of ZIONS HERALD.

Washington Diary

SAMUEL W. IRWIN

Just over the service flag in Foundry Methodist Church, on a field of white, red-bordered, has been hung the gold star for Bishop Adna Wright Leonard of the classic face and the courageous spirit. At the Area office on Capitol Square, Bishop Edwin Holt Hughes has taken over again.

Sunday, July 4—Rt. Hon. Isaac Foot of England addressed the Foundry congregation this morning. The minister, Dr. Frederick Brown Harris, introducing this Englishman on our Fourth of July, said, "This church was founded in 1812 as in glorification of a British defeat, but this great layman, local preacher of the British Methodist Church, Privy Councilor, and former Member of Parliament, has of himself conquered us." The preacher's theme was "There Is Yet Hope."

Afternoon—The great Smithsonian, open also on Sunday afternoons, is the visitor's delight. When in overseas "Y" work in Italy, with office in the colonnaded old city of Bologna, I would find my way on a Sunday afternoon to the Pinacotecca Gallery to see again Guido Reni's "Ecce Homo" and Raphael's "St. Cecilia." And when in Washington with an hour among some duties, I turn up like that at the Smithsonian, with less artistic, but never-quitting urge, to walk again the length of the 70-foot dinosaur. Today I added to my list a friendly-looking mastodon, Mammut Americanum, that was dug up in ditching a swamp at Winamac, Ind., in 1914, and a second specimen (possibly ten million years old, as the placard said) born and raised near Church, Mich., unearthed from a peat bog in 1901.

Evening—The Fourth and no parades, no bands, no firecrackers—only a pligrimage to the Washington Monument and an address. Once the Massachusetts Civil Liberties Committee sponsored a pilgrimage on the Sunday nearest the Fourth to visit the graves of Emerson, Thoreau, Bronson Alcott, and Hawthorne at Sleepy Hollow, to breathe the air in which American liberty was born. "A refreshing contrast," wrote Clarence F. Avey (in ZIONS HERALD), "to the traditional Fourth celebration." So was the quiet of today in Washington, D. C.

Monday, July 5—The signed Declaration of Independence, and Jefferson's working-copy, with parts bracketed or struck out, may be seen in normal times, along with the Constitution, at the Library of Congress. But just now they are "out in the country" for safe keeping, and facsimiles take their place.

Thomas Jefferson writing his Declaration was not disturbed by the words of Dr. Johnson, the Britisher, that "the Americans are a race of convicted felons," but he was cut when Congress struck out his cherished paragraph with "The *Christian* king . . . determined to keep open a market where MEN should be bought and sold." That word MEN stood out alone in printed capitals, in all the document.

The wise Benjamin Franklin diverted Jefferson from his hurt with the story of the hatter's sign, writes Jefferson himself. Before being submitted to friends, the sign read, "John Thompson, hatter, makes and sells hats for ready money," and below was a picture of a hat. One friend cut out "hatter"; the picture would do. A second removed "makes and sells." Another crossed out "for ready money," and the sign came back with nothing left but "John Thompson" and a picture of a hat. And Franklin remarked, "A man with a wax head should be careful of the sun."

Thursday, July 8—Congress is adjourning, and its members are going home, some to mend their fences, some to touch cautiously the pulse of the long-suffering "J. Q. Public," and a few, with a sense that out of chaos a new world must be brought forth, to speak on the hope of international collaboration and against the "idiotic policy of intervention in war and isolation in peace."

Friday, July 9—A commentator says, "Congress is gone, and women are mopping from the floors the charred clinkers of their debates and workmen polish the gnawed-up corners of the desks." But the Treasury like a "golden brook" runs on. Its great building on Pennsylvania Avenue bears no sign of what the structure is, and only over the door of the Cashier's Room are the words "Treasury of the United States." Visitors ask to see where the money is made, and receive the reply "This is where we collect." Most of the metal coin comes from the Philadelphia Mint, and the printing of paper money is done at the Bureau of Engraving and Printing, a huge building south of the Washington Monument.

At the south entrance to the Treasury stands a statue to Alexander Hamilton, first Secretary of the Treasury, appointed by Washington, at thirty-two. (It was to be only fifteen years to his fatal duel with Aaron Burr.) On the base of the statue one reads (or could before that territory was made a forbidden zone—too near the White House Park), "He touched the dead corpse of the Public Credit and it sprung upon its feet," words of Daniel Webster in a word-making mood. I ventured to ask, "What does that mean?" and the answer came, "The public gets credit, and the bank gets the interest."

Another statue is to be set up on a base already placed at the north entrance, to Swiss-born Albert Gallatin, Secretary of the Treasury eight years under Jefferson and four under Madison—a term one year longer than Andrew Mellon's, or Henry Morgenthau's to date. On this base are the simpler words "stedfast champion of democracy." Thomas Jefferson will like this, for he never enjoyed Alexander Hamilton. Once Jefferson remarked that among great men Francis Bacon and Newton should rank high, to which Hamilton replied, "The greatest man who ever lived was Caesar."

Monday, July 12—The day of the Orangemen's Walk. The Battle of the Boyne was fought in 1690, but not till 1795 in Ulster did the Protestants form their first Orange Lodge as defense against Catholic intrigue. My father, though a boy of nine when his Orangemen parents left Ireland for Canada, never forgot the cruelties visited upon his grandfather with no recourse to justice. Dear Dr. Marcus Buell used to tell us at Boston of the Irish judge who dismissed a case with the summary: First, this man met his death from blows of a shillalah. Second, no man with so thin a skull should go to a county fair.

Wednesday, July 14—Today's Sunset Symphony Concert at the Potomac Water-Gate was in celebration of Bastile Day. French seamen with flag and guns marched in, executed a few formations, then with soloist Igor Gorin (born in Russia) sang "Marseillaise" as the crowd standing jo heartily. Across the river the green and lights checked on and off by the great of Arlington Cemetery, the draw in Memorial Bridge lifted slowly as a b steamed through, and quiet, listening ca hung near the Symphony Shell, moore the water's edge below us.

Saturday, July .17—The table to where I was a guest (of a guest of my from California) was by accident a so Lyman Bryson People's Platform. B was there, and Mexico. From Boston Judge Felix Forte of the Superior Cou Massachusetts, president of the Sons of in the United States, and his wife. At B University's Commencement in 1941, dent Daniel L. Marsh had cited him w doctorate of laws as a great teache Americanism. The Mexican guest w Government official from Mexico City. felt he was among friends, and his blas our complacent national superiority, an "lords and masters" round the world, fluently in mixed Spanish and English an expressive forefinger and the question you understand me?"

Touching my arm, he would say, "Rem ber I never saw you. I do not know I never spoke to you." But I rememb that the doorman in the American Em in Mexico City (with its three buildings more than 1000 employees) was paid as m as a Mexican lawyer, 500 pesos a month; when the speaker tried to get a plane a Mid-West city to Washington, a clerk manded his priority, and when he showe identification and explained he was on ness for his Government, the sales informed him that the line did not cat Mexicans. And, finally on board, he f only two women passengers, and s empty.

We suggested that half a million It prisoners of war might wish to stay learn democracy, and wondered what M could do. He replied, "We have no for reactionaries but have space for million who understand our Latin spirit want to work." To him, Russia would reckon with in any new world, and an post-war fears stood first, for him, i rialism anywhere on earth.

Our host was Dr. Frank Gigliotti Italian American, enlisted in the last wounded, rehabilitated by the Ame Legion to study at our Collegio Monte M in Rome, 1924-27. A Mason in the ci Rome! And when Masons were undergr (they'll be out again soon), he wore his went in and out of Government offices, o ized the Legion for the Roman Camp Naples, and Sicily, repatriated the It soldier boys who had overstayed their and when the Methodist school need friend in 1924 (it was ordered closed in by a cleric official who couldn't tol Methodism, and I was called by Bishop B Blake from Jugoslavia to Rome), he by me and the beautiful school kept on ing, and, granted a permit for its new b ing in 1926, moved on in its gracious widening work. Drew Pearson, in column some days back, wrote of our "The Senate Appropriations Committee sent everyone out of the room except Frank Gigliotti, and for an hour they

(Continued on page 702)

Leaders Meet

epresentatives of millions of Method-men, the members of the General of Lay Activities and the National il of Conference Lay Leaders in joint meeting in the LaSalle Hotel, Chicago, ly 20-23, pledged the cooperation of ymen in meeting the church's war ency needs, in planning for a post-vorld order, and in carrying on the r program.

keynote of the meeting was set by eorge L. Morelock, executive secretary board, when he challenged the five s, four ministers, and 79 laymen attend-vith these words at the close of his l report:

ese are days that test the spirits of . . . The world of tomorrow will not, t, be the same politically, socially, nically, racially, or religiously. The are now being formed for the new

all of these situations Christian laymen make their influence felt. . . . The men s board and council can lift high the ian flag and send out a ringing call l men to assemble under its banner to liant service for our Lord in a battle l the oppressed, the enslaved, the under-eged, the spiritually blind of the earth."

er considering these challenges of Dr. ock, the standing committees of the meeting brought in reports, which were mously adopted, calling upon all odist laymen to join in cooperative s to attain these goals.

e recently announced "Crusade for a World Order" was heartily endorsed, he Conference lay leaders pledged "for ymen of Methodism their full coopera-in the achievement of the Crusade's tives."

'e recommend that all Methodist hes cooperate to the fullest extent of resources with other religious groups mbating the evils growing out of the gencies of the war," stated another para-n in the report of the Committee on tianizing Personal and Community of which Frank H. Ryder of Cobles-N. Y., was chairman.

ymen are asked to help "keep religion in the minds of the young men and en in the armed services through let-personal contacts, and in cooperation the chaplains," in a resolution from the mittee on Evangelism and Christian wship, of which D. Stewart Patterson Vashington, D. C., was chairman.

'prooted" families in war industry com-ities, "regardless of stations, culture, or l group in life," should be served by odist churches and their laymen igh development of friendliness and genuine Christian communion" states her part of this committee's repot.

meet the increased need for lay preach-ecause of the shortage of ministers, with than 1000 of them in the chaplaincy, lay leaders recommended that bishops district superintendents "extend their ts to enlist laymen" for filling the pulpits. nen's Day was set for February 27 in

enry V. Loeppert, Chicago industrialist Rock River Conference lay leader, was ed a member of the General Board of Lay Activities from the North Central Jurisdiction, and Dr. Matt L. Ellis, president of Henderson State Teachers College, Arkadelphia, Ark., and Little Rock Conference lay leader, was elected from the South Central Jurisdiction, both to fill vacancies.

Guest speakers at the joint meeting were: Dr. Horace G. Smith of Evanston, Ill., president of Garrett Biblical Institute; Dr. Ernest F. Tittle, pastor of First Methodist Church, Evanston; Dr. Ralph E. Diffendorfer of New York City, executive secretary, Foreign Division, Board of Missions and Church Extension; Rt. Hon. Isaac Foot of Plymouth, England; J. C. Haley of Tacoma, Wash., and Dr. G. Ernest Thomas, pastor of the Haddonfield, N. J., Methodist Church.

Devotions to open each session were led by: Edgar T. Welch of Westfield, N. Y., who also presided at all sessions as president of the board; R. H. Nichols of Vernon, Tex.; Dr. Walter Brown of Birmingham, Ala.; Dr. John M. Sullivan of Jackson, Miss.; Dr. George E. Whitson of Madison, S. D.; Professor Charles A. Robbins of Tacoma, Wash.; Dr. A. L. Heer of Kent, Ohio; Dr. Harry C. Gossard of Portales, N. M., and Professor E. Luther Brookes of Atlanta, Ga.

At the Fellowship Luncheon, July 22, Rt. Hon. Isaac Foot of Plymouth, England, "in behalf of the British people," paid honor to Mrs. Mary A. Winter of Lake Forest, Ill., for a poem that she wrote in tribute to the Queen of England. As an expression of the appreciation of the English people, including the King and Queen, for the poem, Mr. Foot presented a bouquet of red roses to Mrs. Winter.

Written while she was listening to reports of the German air blitz on London in 1940, Mrs. Winter's poem pays tribute to the Queen for staying in the city and ministering to the stricken people. The poem was first printed in a Chicago newspaper and later appeared in many newspapers of England and Canada. It also has been used in raising money for war relief in Canada.

When Mr. Foot came to the United States some two months ago, he told Dr. Ralph Stoody of New York, director of Methodist Information, about the poem, but could not give Mrs. Winter's address. Through Dr. Stoody's efforts, Mrs. Winter was located and the honor for her arranged.

Mrs. Winter's poem, entitled "A Tribute to a Queen," reads as follows:

"London Bridge is falling down,
My Fair Lady!
Be it said to your renown
That you wore your gayest gown,
Your bravest smile, and stayed in town
When London Bridge was falling down,
My Fair Lady!"

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A Devoted Worker

In the death of Miss Anna F. Farnsworth, Boston's Church of All Nations and Morgan Memorial has lost, after more than forty years of devoted service, a talented musician, an efficient cashier, and a sympathetic friend to thousands of persons to whom she gave so generously of her talents. For, associated with the late Dr. E. J. Helms, Mr. F. C. Moore, and others in the very beginnings of the work of Morgan Memorial, Miss Farnsworth pioneered in the establishment of the music school. Through that effort, music was made available to thousands of poor children and adults who later have won recognition in that field. She was a great and patient teacher.

As a member of the Church of All Nations and as organist and on several occasions as director of music, she earned for

THE LATE ANNA F. FARNSWORTH

herself the gratitude and appreciation of its many different congregations. In that evangelical city church, with its multitude of services and meetings, she was always willing to serve as pianist or organist far beyond her ordinary prescribed duties. She was a generous contributor to the support of the church, its missionary activity and its every good work. Just this last year, fellow workers of the Morgan Memorial honored her by electing her as their representative on that organization's board of directors.

Rev. J. Edwin Lacount in his brief remarks at her funeral services on Sunday, August 1, said of her, "She was a gracious lady, abounding in Christian grace." This estimate will evoke a ringing "Amen" from thousands who will mourn her passing.

Mr. F. C. Moore, the executive secretary of Morgan Memorial, said on its Chapel Broadcast on Monday, August 2, in speaking of the irreplaceable loss in Miss Farnsworth's going, "She was following in the footsteps of her Master as she went about doing good continually in her chosen work."

One in a Million Me

(Continued from page 690)

they assign us to an instructors' school (possibly at Randolph Field). We'll probably get no leave for several months yet. Meanwhile we can take a few days to relax a bit, and especially to catch up on our sleep. Oh, yes, tonight we have our graduation dinner and dance here at the officers' club. I've waited a long time for this.

I cannot close this letter without expressing appreciation to the editor of ZIONS HERALD for his request last November to publish my letters. I never dreamed, when I wrote in a rather detailed way during the first six months of army life, that my letters would ever be seen outside of the family. Now I feel that through him I have made a host of friends, many of whom I shall know personally later, some of whom I may meet in this great army of ours. While this is the last letter that I am planning to write in this series that took me from induction to wings, I shall keep you in touch from time to time with what is going on, and you may share any letter that seems interesting enough through the pages of ZIONS HERALD.

Love,

LEN.

Washington Diary

(Continued from page 700)

tened while he told of short-wave propaganda coming in to Italo-Americans. The Senators congratulated Gigliotti and voted funds for OWI."

Monday, July 19—Bishop Hughes preached yesterday in D. C. He referred in one sentence only to the recent press controversy here over his statement made in Chicago about drinking and vice in the Capital. The backbone of the sentence was "Drunkenness is a state of temporary idiocy." Right again, Bishop! A research bureau puts Washington at the top—an all-time high in the consumption of spirits.

Sunday, July 25—Hitler and thirteen did it to Mussolini! It was their thirteenth meeting—this last one at Verona above the Po. Better had they studied the balcony there of Romeo and Juliet and remembered it is love, not hate, that lasts.

On a cover page of ZIONS HERALD three years ago this month, some paragraphs from Victor Hugo in "Les Miserables" appeared which included these words: "Napoleon had been denounced in the infinite, and his fall had been decided on. He embarrassed God."

Mussolini's name has gone up, and the hand now writes in Hitler!

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Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 *Maryland Avenue, N. E., Washington, D. C.)*

UNITED STATES ARMY

Theodore Roosevelt Albert, New Orleans, La.
Charles E. Anderson, South Norwalk, Conn.
Leonidas Isaac Brock, Ajo, Ariz.
William Henry Buren, Mars, Pa.
Comer Henry Hastings, Lexington, Tenn.
Luther Allen Hill, Windom, Tex.
Ralph Raymond Holliday, New London, Wis.
Eugene Lester Hylton, McDowell, Va.
Leon Martorano, Highlands, N. J.
Leon Caldwell Matthis, Temple, Tex.
Elmer Legrand Patterson, Van Meter, Iowa.
Randolph Elbert Phillips, Union City, N. J.
John Thomas Redmon, Versailles, Ind.
Robert Miller Rutan, Harrison, N. J.
Asa Tracy Steiger, Blanchard, Okla.
French Emmett Taylor, Big Stone Gap, Va.
Charles Edward Thompson, Lee Center, N. Y.
Daniel H. Williams, Jr., Hawthorne, Fla.

SEPARATION

John Jefferson Lewis, Columbus, Ga. (Honorable Discharge).

PROMOTIONS

First Lieutenant to Captain—Frederick John Ackman, Ben Franklin Browning, Floyd W. Cooper, Floyd Alex Duncan, Herbert H. Hamilton, Robert Davis Jones, Daniel Nelson Place, Allen R. Regan, James Murl Wilson.

Captain to Major—Arthur B. Pearce, Jr.

Major to Lieutenant Colonel—John Watson Hollister.

CHAPLAINS TRANSFERRED TO REGULAR ARMY

Steve Pettie Gaskins, Jr., Elmer Everett Wehking.

BOOKS JUST RECEIVED

★

Getting Acquainted with God. A of Devotions for Families with Chil By Robbins Wolcott Barstow. The Fe Council of the Churches of Christ in Am 297 Fourth Avenue, New York. Pric cents.

The Goodspeed Parallel New Testa The American Translation and the James Version in paralled columns, introductions and explanatory notes by E J. Goodspeed. University of Chicago P Chicago. Price, $2.

A Guide for a Man and Woman Loo Toward Marriage. By Roy A. Burk The Hearthside Press: Flushing, N. Y.

Religion of Tomorrow. By John Boodin. Philosophical Library: New Price, $2.50.

Fact and Fancy About the Future By Samuel A. Cartledge. John Knox P Richmond, Va. Price, 75 cents.

Letters to "Bill" on Faith and Prayer. John Gardner. Fleming H. Revell Com New York.

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m scores of institutions of The Method- hurch—schools, hospitals, homes, and service units especially—come calls for tian men and women, young and old, large variety of services. These institu- have been hit by the manpower short- and at the same time there is increasing nd for the humanitarian services of bodies because of the war.

achers of mathematics, Spanish, home omics, science, physical education, com- e, social studies, and elementary studies needed in Methodism's home-mission ls for Negro, Spanish-American, and ntain boys and girls. General duty s, dietitians, and technicians are needed Methodist hospitals in the States and in ka. Directors of religious work are ed on college campuses. Matrons, farm- and maintenance men are needed in e-mission schools for children, and in homes for the aged or crippled.

you are interested in securing informa- about these urgent needs, or know of ne who is available for such service, e write and send a statement of qualifica- to the Personnel Department of the d of Missions, 150 Fifth Avenue, New 11, N. Y.

church bulletin gives this bit of satire: queer sort of family moved to town last . They had children of school age, but did not enroll them in school because family was uncertain whether its stay ld be a permanent one. They also re- l to sign a lease for the same reason. went on living without water, gas, and ricity; for, not knowing how long they ld stay there, they did not want 'to sign hing' or make a deposit." Well, actually nly thing that new people neglect to do o unite with a church.—*Watchman-niner.*

scellaneous Advertisements

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ANTED—Housekeeper for a shut-in. d Methodist home in suburban Boston. W, Zions Herald.

Delegates Elected

North-East Ohio Conference

General and Jurisdictional Conferences: *Ministerial*—E. R. Brown, S. E. Garth, J. W. Cleland, L. C. Wright, P. E. Secrest, H. W. Peterson, C. B. Ketcham. *Lay*—A. L. Heer, Mrs. John Seward, C. N. Sutton, W. D. Archer, G. R. Klein, E. R. Jenkins, A. L. Hoover.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—J. D. Green, O. T. Olson, W. S. Smith, H. W. Courtney, E. G. Corwin, J. R. Cheney, E. H. Mohn, R. I. Farmer, A. A. Hunter, Paul L. Carter. *Lay*—G. N. Coffey, J. L. Cherry, R. E. Dunlap, A. L. Henderson, O. A. Tarr, E. E. Davidson, Mrs. Harry Masters, M. C. Robinson, C. O. Beckett, Miss Marian Murphy.

Reserves to Jurisdictional Conference: *Ministerial*—E. R. Romig, A. I. Cox, C. H. LaRue, Eugene Rush, K. P. Meister. *Lay*—E. G. Beal, S. H. Pollock, Irving Carpenter, B. J. Gortner, T. E. McDougall.

Southern California-Arizona Conference

General and Jurisdictional Conferences: *Ministerial*—Albert E. Day, Roy L. Smith, Glenn Randall Phillips, Russell E. Clay, Donald Tippett, J. L. Lyons. *Lay*—J. Wesley Hole, Mrs. Byron Wilson, Alpheus B. P. Wood, Mrs. Jerome Seymour, James McGiffin, J. O. Sexson.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Paul F. Huebner, Gordon C. Chapman, George A. Warmer, Sr., Gerald Harvey, Fred Trotter, Calvin E. Holman, Stanley McKee, S. M. Beane, Ray Ragsdale. *Lay*—Donald A. O'Dell, Lawrence Young, A. W. Tower, Mrs. Turner McBain, Joe Young, John M. Cranston, Ethel Ristine, Marion Walter, Bert Cooper.

Reserves to Jurisdictional Conference: *Ministerial*—Leonard Oechsli, R. P. Shuler, F. G. H. Stevens, Willsie Martin, Arthur Hobson. *Lay*—Dr. Roy L. Anderson, Roy Robinson, A. Bush Stevens, Frank Webber, Dr. Floyd Hogeboom.

Bits of Fun

Bugler: "I'm entering the contest for the best musician in camp. How do you think I'll come out?"

Corporal: "On a stretcher, probably."—*Exchange.*

Recently we have received several letters from correspondents on whose earlier letters we had commented, saying, "Of course, an editor always has the last word," or words to that effect.

We wish it were so, but it isn't. The editor is the man who has to worry about space. He knows that, if he comments, the correspondent will rebut, and so it will proceed to the end of time unless he decides to silence either the correspondent or himself—and the latter is much easier!—*The Living Church.*

He leaned over the fence and saw his neighbor hard at work in the garden.

"Been at it long?" he asked.

"Yes," sighed the worker, dejectedly. "Since seven o'clock."

"Good heavens!" gasped the other. "I wouldn't think of such a thing as working at that hour in the morning."

"I wouldn't either," came the reply. "My wife thought of it."—*Windsor Star.*

Church Register

Herald Calendar

Laurel Park Assembly and Christian Service Institute, Northampton, August 14-22

Northern New England School of Religious Education, Phillips Academy and Abbot Academy, Andover, August 15-22

Eastern Regional Planning Conference for Youth, Lake Winnipesaukee, N. H., August 16-28

Northern District Assembly, The Weirs, N. H., August 19

Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 22-29

Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31

Wisconsin Conference, Appleton, Bishop R. S. Cushman, August 25

Asbury Grove Assembly and Campmeeting, August 29-September 5

Christian Service Institute, Asbury Grove, August 29-September 6

National Conference of the Methodist Youth Fellowship, MacMurray College, Jacksonville, Ill., August 31-September 4

Kentucky Conference, Lexington, Bishop U. V. W. Darlington, September 1

Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10

Erie Conference, Stone Church, Meadville, Pa., Bishop J. H. Straughn, September 8

Nebraska Conference, First Church, Lincoln, Bishop W. C. Martin, September 8

National Methodist Rural Church Conference, Columbus, Ohio, September 8, 9

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It was founded one hundred four years ago (in 1839) by Methodists, the original purpose being to train men for the ministry. Thirty years later—in 1869—it was chartered as Boston University, three leading business men of Boston becoming its founders. It was at that time changed into a general university, the chartered purpose being effectually "to promote virtue and piety, and learning in the languages and the liberal and useful arts and sciences."

Although the charter made Boston University non-sectarian, yet it has always been recognized by the Methodist Church as a "church-related" institution.

Its School of Theology has a distinguished record. Twenty-six of its graduates have been elected Bishops, and thousands have become leading pastors, missionaries, college and university professors and presidents, religious journalists, and achievers in every other field of Christian service.

Its School of Law has an equally honorable record. Five hundred and seventy-seven men trained in this School have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several other Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

The same story of excellence can be told of all the other Departments of the University—the School of Medicine, the School of Education, the School of Social Work, the College of Liberal Arts, the College of Business Administration, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the Graduate School.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

At the present time, Boston University is rendering its optimum of war service to our country. It has been approved by the Army not only for the basic engineering course which many institutions have, but also for the highly specialized "Foreign Area and Language Program." It is one of some twenty institutions in the entire country so approved. The School of Medicine is filled with future physicians for both the Army and the Navy. Eight hundred carefully selected young men in uniform are enrolled in Boston University in these various courses.

But notwithstanding its war service, Boston University continues to be an educational institution. It has several thousand civilian students. Quality in education is its emphasis, whether for military or civilian purposes.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the *"Federation Interalliee des Anciens Combattants"* at Warsaw, Poland.

The University's location in the heart of Boston, "the Athens of America," provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

Boston University invites you to establish within it memorials to loved ones. Write to the President for information concerning memorial endowments and new buildings. Write also for catalogues and for information of a general character.

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